

doing he is making more and more difficult the maintenance of a true *fellowship* which depends upon constant personal contacts and the recognition of common personal interests. How can the proportion and the fellowship which are essential for the richest and fullest education be achieved unless there be a life-giving center and an ultimate point of personal reference? And where can such a center and such a magnetic ultimate be found save in the Christ who is both the origin and the final reconciler of all?

Or again, consider the implications of these principles in the worship and witness of the Christian Church. How easily the valid and valuable emphasis of one section of the Church has been exaggerated out of all proportion and has led to the impoverishment rather than the enrichment of the whole. How often a specialist in evangelism or in administration or in theological formulation has gathered around himself a *côterie* whose immediate sense of intense togetherness has acted to the ultimate disruption of the wider fellowship. The Catholic exaggeration of the Mass, the Protestant exaggeration of the Word—each in its way has endangered the proportion of our lives and distracted our attention from that living personal Bearer of salvation in whom alone the conflicts and tensions of social life find their reconciliation.

It is indeed difficult to see how disaster can be averted unless a true center of integration and an ultimate power of reconciliation be quickly found. In the poem which has been widely regarded as a seer's pre-vision of the nature of our time, W. B. Yeats described a world where

"Things fall apart: the centre cannot hold;  
Where the best lack all conviction, while the worst  
Are full of passionate intensity."

This poem, C. Day Lewis has said, affirms "that our civilization is disintegrating for lack of a core of faith or philosophy strong enough to hold it together; that brute instinct, with cruelty, intolerance, stupidity on its train, is gaining ground over intelligence and tradition; that belief has been replaced by evil fanaticism on the one hand and an honest but impotent agnosticism on the other; that a new Dark Age is about to be born."

It may be so. Yet to the end the Christian will seek to relate all knowledge and all activities to the center which holds them together

in proper proportion; he will seek to point all, "the best" and "the worst," to that Cross where men find conviction and where evil passion is burned away in the intensity of the great reconciliation. And though tempted to despair, he will not lose heart. There is a fine word of Mazzini's spoken just over a century ago which Mr. Morgan loves to quote: "We must act like men who have the enemy at their gates and at the same time like men who are working for eternity." That comes very near to the authentic Christian perspective. Perhaps we may venture to adapt it thus: "We must act like men who know that our civilization may be destroyed at any moment and at the same time like men who are persuaded that nothing can finally destroy that Divine order of which Jesus Christ is author, redeemer, and consummator." To promote such living has from the beginning been the aim of this journal as it seeks to strengthen the "proportion of our lives" by viewing every aspect of "the Life of Man in the Light of God."

F. W. DILLISTONE

### "No Other Name"

ONE of the most persistent myths of the twentieth century enlightenment has been the beguiling notion that however religions may differ, in the end they all lead home, as the rivers run down to the sea. It is a pleasant idea, and a tolerant one, and more widely held perhaps than Christian theologians like to think. Two executives of the Presbyterian (U. S. A.) Board of Foreign Missions, who happen to be Asiatic, report in some astonishment that the question they most frequently encounter in American Churches is this: "What is there unique about Christianity that your own country's religions do not have?" Their astonishment at being asked this question is genuine. They had assumed that American Christians must know the answer, or why would they send missionaries to Asia? Christians in the younger Churches of Asia and Africa have no doubt of the answer. The difference between Christianity and all other faiths is Jesus Christ. "There is none other name under heaven given among men whereby we must be saved."

This issue of THEOLOGY TODAY, however, is concerned not so much with this basic Christian answer as with the very real problems



which can perplex Christians in their relations with other religions even when they may have no doubt about the ultimate finality of their own faith.

The first problem is one of attitude. In the devotional message, "Treasure in Earthen Vessels," W. R. Coleman strikes the proper note for any Christian consideration of the other religions. His approach is one of conviction sweetened with humility. There is firm assurance of the finality of Jesus Christ, but it is coupled with the warning that assurance sharpens easily into insolent dogmatism unless, with St. Paul, we remember that "possession of Jesus Christ as positive truth [is never] a matter for self-congratulation." The assurance of the Christian, Principal Coleman continues, is not so much in our appropriation of truth but in Christ's appropriation of us; and the proof of his truth is in his resurrection triumph "over the finalities of life."

Dr. W. R. Coleman is Principal of Huron College, London, Ontario, one of the Canadian Anglican Theological Colleges. Formerly Dean of Divinity at Bishop's University, Quebec, Dr. Coleman has served for some years on the Editorial Council of *THEOLOGY TODAY*.

"The Pattern of Things to Come in Southern Asia" by David Moses brings to a discussion of the world mission of the Church the same fine balance between confidence in the Gospel, which is "the entrance of a new power," and humility in the Christian, whose membership in the Church "is not based on what we have and what we can give . . . but in what we do not have and what we cannot give." In this spirit Dr. Moses outlines a bold new pattern for the Christian mission in Asia—Church-centered, evangelistic, united, ecumenical, and indigenous. "The world mission . . ." he says in a radical but perhaps prophetic summary of the new strategy in missions, "can be undertaken only by a world missionary society, transcending all denominational, national, and confessional differences. It will mean a pooling of all our resources as a world Church and the most complete partnership in obedience that has ever been the characteristic of our missionary undertaking."

Dr. David Moses, president of Hislop College, a Methodist school in Nagpur, India, has been in the United States on a year's leave of absence at Union Theological Seminary, New York, as Visiting Professor. This article is, in substance, his key-note address at the Fifth

Annual Assembly of the Division of Foreign Missions in Boston, December, 1954.

Another major problem in the field of comparative religions is the theme of Edward Jurji's article, "The Great Religions and International Affairs." Can differing faiths co-operate toward commonly recognized goals without compromising their claims to unique validity? They not only can, says Dr. Jurji; they must. Unless the religions "speak together in unison on the cardinal issue of war and peace," there is no hope for peace in our time. Political co-existence, as in the United Nations, is not enough, for peace ultimately hinges on developments in the things of the Spirit. The problem is how to achieve this religious solidarity for peace without hazy optimism about the equality of all faiths and without blunting the edge of the missionary enterprise. Dr. Jurji does not pretend to have the answer but takes only some preliminary first steps toward a possible framework of religious co-existence. Christians, he advises, must learn to "live in a state of friendly yet fierce tension with the other religions."

Dr. Edward J. Jurji, who was born in Syria, is well known in the field of comparative religion as editor of the widely used textbook, *The Great Religions of the Modern World* (1946) and as author of *The Christian Interpretation of Religion* (1952). He is Professor of Islamic and Comparative Religion at Princeton Theological Seminary.

The Christian can find hope in even the most hopeless situation. Writing on what would seem to the casual observer to be the most impossible area of Southeast Asia, Lawrence Burkholder entitles his article, "There Is Hope for Indochina." But what hope can there be for a land whose religions no longer heal but divide? "The problem of disunity [in Indochina] is basically religious," says Mr. Burkholder. But, he goes on to suggest, its hope is also basically religious, as when the visible demonstration of Christian love in a refugee program lifts men's hearts from despair, and the Christian integrity of a Prime Minister stirs men to believe that there may be another alternative to colonialism than communism. Of particular interest to the student of religion is Mr. Burkholder's account of the area's exotic and fantastically powerful new faiths, a realistic corrective to premature claims that the religions of the East are losing their vitality.



Lawrence Burkholder has recently returned from an emergency trip to Indochina where, at the request of Church World Service, he investigated the relief needs of refugees from North Vietnam and prepared a two-year plan of relief operations. A Mennonite teacher, and a candidate for the degree of Doctor of Theology at Princeton Theological Seminary, Mr. Burkholder was in China from 1945-48, becoming Associate Director of Church World Service in that country.

"Is Buber a Jew? or a Christian? or an isolated mystic outcast by both traditions?" asks R. Gregor Smith in "The Religion of Martin Buber." His answer is no superficial attempt to pin a label on an enigmatic theologian; it is not even an analysis of the relation between Judaism and Christianity, but rather an illuminating probe into the deeper motifs of Buber's religion of "personal encounter," whose "I and Thou theology" has become an important though often unacknowledged influence in the theological currents of our time. For example, one of the roots of the present emphasis on Christian community can be traced to Buber's passionate championing of the personal against the faceless embrace of modern collectivity. "Collectivity," he wrote, "is not a binding but a bundling together . . . with only as much life from man to man as will inflame the marching step. But community . . . is that being together of a multitude of persons, no longer just side by side, but *with* one another [and experiencing] a dynamic facing of the other, a flowing from I to Thou. Community is where community happens."

Ronald Gregor Smith is Editor of the Student Christian Movement Press, Ltd., London, England. He has done much to introduce Martin Buber to English-speaking Christendom through his translations of Buber's influential theological works, including *I and Thou* (1937), and *Right and Wrong* (1952). In 1952 he edited a volume of essays, *The Enduring Gospel*, dedicated to Hugh Martin.

There was a time when a leader of India's untouchables could say, "Hinduism is not a religion; it is a disease," and many in his own country agreed with him. It would not be so today. Dr. Paul D. Devanandan's highly informative article on "The Renaissance of Hinduism" serves notice that the time is past when Hinduism can be so cavalierly dismissed, and is another reminder that the religions of the East are far from dead. His survey of Hindu religious history since A.D. 1800 is careful, detailed proof of what observers have been saying for some time, that Hinduism is not weaker but stronger

than ever. In considerable detail he traces the transition from the period of slavish imitation of the West through the first defensive reactions of resurgent Hindu theistic movements into the period of Hinduism's proud insistence on its own inherent superiority to all things Western, including Christianity. "Christians would do well," Dr. Devanandan reports Indian religious leaders as feeling, "to learn from Hinduism what essential religion is and what it involves."

Dr. Paul D. Devanandan is secretary of the department of literature and publications for the Council of Y.M.C.A.s of India, Pakistan, and Ceylon. He served as a member of the advisory commission of theologians in preparing the report on the main theme, "Christ, the Hope of the World," which was presented to the Evanston Assembly of the World Council of Churches. Since 1949 he has been General Secretary of the Delhi Y.M.C.A. and editor of *Association Men*, the monthly of the India Y.M.C.A.

"Life Situations and Non-Christian Religions" by Daniel Fleming brings into sharp, personal focus the problem presented to sensitive Christians by an aspect of resurging paganism which is too often ignored, namely, the surprising spiritual vigor of some non-Christian faiths. Not uncommon is the shock that upsets many a new missionary when for the first time he meets a "heathen" who in all respects but his profession of faith seems nobler than most Christians. What shall a Christian's approach be to such a man? Can he pray with a devout Moslem, or worship with a high-minded Hindu? At times Professor Fleming seems almost to treat these problems as if they were inter-denominational rather than inter-religious, stressing the continuity of religions more in the fashion of *Re-Thinking Missions* than with the critical analysis of Hendrik Kraemer's *The Christian Message in a Non-Christian World*, but at least he does so with the disarming admission that he is not proposing solutions but is simply seeking answers to living questions upon which guidance is still needed. His article is a challenge to theologians to move beyond dogmatic generalizations about other faiths and give practical advice on the issues that actually confront Christians when they are thrown into direct relationship with devout non-Christians.

Dr. Daniel J. Fleming, Professor Emeritus of Missions at Union Theological Seminary, was for twelve years a professor in Forman Christian College, Lahore, India (now Pakistan). His book, *Devolution in Mission Administration* (1916), was a pioneering analysis of a missionary strategy that is now basic to the whole Christian world



mission, and was only the first of many works interpreting the missionary enterprise, such as, *Each With His Own Brush* (1938), *Bringing Our World Together* (1945), and *Living as Comrades* (1950).

Not least among the validating evidences of the Christian faith is the witness of lives transformed by the Gospel of Jesus Christ. Rarely is its transforming power more visibly evident than in those times of spiritual refreshing and Pentecostal shaking which periodically interrupt the more gentle progress of the Church and to which we loosely give the name "revival." In "The Welsh Revival of 1904/1905" Cynolwyn Pugh gives personal testimony to the greatest awakening the twentieth century Church has known. The ecumenical movement owes more than it may realize to the central figure of the Welsh Revival, the twenty-six year old coal miner who, with less than two months of theological preparation, burned himself out for God in the valleys of Wales and whose quickening influence circled the globe, notably in the great revivals which marked the first great growth of the churches of Korea, China, and India. Dr. Pugh's relaxed account of the revival includes a delightful excursus on Welsh preaching. "To the Welshman," he observes, "a Preaching Meeting is what a horse race or a prize fight is to the Englishman."

The Rev. E. Cynolwyn Pugh owes to the Welsh Revival his own call to the ministry, first in the Welsh Presbyterian Church and later in the Presbyterian Church in the United States of America. He was for many years pastor of the Welsh Presbyterian Church in New York City. Now retired, he resides, of course, in Wales.

The brotherly kiss, which was once widely practiced as a recognized feature of Christian communion and worship, has not been greatly missed since it dropped from general use in the Middle Ages. But in Dr. Walter Lowrie's "The Kiss of Peace" this almost forgotten scriptural symbol finds a modern champion. Without some such demonstration of the brotherly love which is essential to the dynamic of the Christian group, he declares, the Eucharist is both liturgically and spiritually incomplete, and is not a *koinonia* at all.

Walter Lowrie was among the original group that first planned the publication of *THEOLOGY TODAY*, and is known everywhere as the English translator and interpreter of Kierkegaard. One of his recent books was a study of the liturgy, *Action in the Liturgy* (1953). His most recent work, *On Authority and Revelation*, a book on Adler, has just been published by Princeton University Press.

SAMUEL HUGH MOFFETT

## TREASURE IN EARTHEN VESSELS

BY W. R. COLEMAN

"But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (II Corinthians 4: 7, R.S.V.).

WHAT is saving truth, the truth that sets men free? The positive Christian will answer: Jesus Christ alone. He alone opens the door into the heart of the eternal. There cannot be another. Any other claimant must be written off as an impostor.

Yet this dogma of the finality of Jesus Christ as truth is as much a source of embarrassment as of assurance to contemporary Christians. Does not the owning of this dogma involve us in an unhealthy paradox? Does not the religion of reconciliation, standing on such a principle, induce the spirit of insufferable pride and irremediable discord? Would it not accord better with truth and modesty for Christians to surrender this insolent claim and to admit that all religions are in quest of the Truth, and that final Truth is the goal not the ground?

St. Paul in the words of our text meets the charge of insolent dogmatism in a negative and a positive way. First of all, he never allows himself or his fellow Christians to think that possession of Jesus Christ as final Truth is a matter for self-congratulation. No Christian can take personal credit for his knowledge of Jesus Christ, or for his piety, or for the good works which flow from these. He who possesses this amazing truth, let down from heaven, possesses it as an earthen lamp possesses the light it bears. The lamp does not of itself produce the light. It possesses it as that given to it from outside. Its office is to be the modest and unworthy bearer of the light. It belongs not to the office of a lamp to call attention to itself. It exists and should be taken notice of only for the sake of the light which is the reason for the lamp.

It does not, therefore, belong to our Christian vocation to sell ourselves or our ideas thereby making others debtors to us. The Christian calling is simply "the manifestation of the Truth, commending ourselves to every man's conscience in the sight of God."

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